1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

178 175 101 Now, one of these relics (the alms-dish) still exists in a temple to the north of Lé. It is a large earthenware vase, similar in shape to the two largest steatite vases extracted from the Bhilsa Topes.* But Ladák also possessed a tooth of Buddha, which was formerly enshrined at Lé in a *dung-ten*, or solid mound of masonry similar to the Topes of Bhilsa and of Afghanistan. The *dung-ten* still exists, though ruinous: but the holy tooth is said to have been carried away by Ali Sher, of Balti, upwards of 200 years ago, when Ladák was invaded and plundered by the Musalmáns of the west, who, most probably, threw the much-prized relic contemptuously into the Indus. At any rate, it has never since been heard of.

101 131 175 4. Lastly, the name of *Kie-chha*, and the designation of the people as "men of the snowy mountains," both point unmistakably to Ladák, which is still known as *Kha-pa-chan*, or *Kha-chan*, "abounding in snow," or Snow-land, and the people as *Kha-pa-chan-pa*, or *Kha-chan-pa*, "men of the snowy land."†

5. In the *Cesi* of Pliny, and in the *A-khassa regio* of Ptolemy, I believe that we have the earliest mention of Ladák. Of the former Pliny‡ says, "hos includit Indus montium coronâ circumdatos et solitudinibus." This description is literally true of the people of *Kha-pa-chan*, or Snow-land, whose whole country lies along

* By Lieutenant Maisey and myself. See my account of the opening and examination of "The Bhilsa Topes, or Buddhist Monuments of Central India," printed for Smith, Elder, & Co. (1853).

† *Kha*, or *Kha-pa*, is "snow," and *chan* means "full." Perhaps Náser-ud-din *Kabáchak*, who reigned in Multan and Sindh, and afterwards disputed the empire of India with Altamish, was a Ladáki. Ptolemy's *A-khassa regio* is no doubt *Kha-chan-yul*, "Snow-land," or Ladák.

‡ Plin. Nat. Hist. vi. c. 20.

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

101 the Indus and its tributaries, whilst at the same time it
131 is completely surrounded by deserts and by mountains.
175 The position of Ptolemy's *A-khassa regio* agrees equally well with that of Ladák; for he places his district between the Chatæ Scythæ on the north, and the Chauranæi Scythæ on the south-east, and to the eastward of the Byltæ. The first must be the people of *Chang-thang** (or the "northern plains") to the north and east of Ladák; and the second are most likely the people of *Khor*, who dwell to the south-east of Ladák; while the Byltæ are certainly the inhabitants of Balti, or Little Tibet.

101 6. A later mention of Ladák, under a new name, is
175 made by another Chinese pilgrim, Hwan-Thsang, towards the middle of the seventh century. He states, that from *Khiu-lu-to* (or Kullu, a hill district to the north of Simla), at 2,000 *li* (or upwards of 300 miles) across the mountains, is the kingdom of *Mo-lo-pho*, which is also called *San-pho-ho*. The former is an exact transcript of *Mar-po-yul*,† or "low land," to distinguish it from the high lands of Chang-thang and Ngari. The other name of *San-pho-ho* is a literal transcript of *Tsang-po*, or the "river," which is a common designation for the Indus in Ladák, and in fact for any great river in the Tibetan language; *San-pho-ho* is, therefore, the country on the *Tsang-po*, or Indus.

177 7. These notices of Ladák bring us down to that
212 interesting period when the Devanágari alphabet of India was introduced into Tibet from Kashmir, in the first half of the seventh century of our era. Thumi Sambhota was the first who taught the Tibetans the use

* *Byang-thang*, pronounced *Chang-thang*, the *Chan-than* of our maps.
† *Mar-po-yul*, the "low-country."

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whole of the petty commerce of our hill states with Tibet. It was possible also that our peaceful relations with the Chinese emperor might be considerably embarrassed by his Celestial Majesty's ignorance of any distinction between the rulers of India and the rulers of Kashmir. As it seemed desirable to prevent the chance of such an occurrence, the British Government determined to remove the most common cause of all disputes in the East,—an unsettled boundary. For this purpose two officers were deputed, in August 1846, to the Tibetan frontier of Ladák, to ascertain the ancient boundaries between the two countries, and to lay down the boundary between the British territories and those of Mahárája Guláb Sing. The settlement of this boundary was one of some importance to the hill states, and more especially to our new acquisition of Nurpur, which received all its shawl wool from the traders of the eastern hill states, and not from Kashmir. Immediately after the war, I had pointed out that, by giving up to Mahárája Guláb Sing the southern dependencies of Ladák, we had actually interposed a rival territory between our own provinces on the Sutluj and the shawl-wool districts of Cháng-Tháng. The southern boundary of Spiti was, in fact, not more than thirty miles from Rámpur, on the Sutluj. As the annual revenue of the Spiti district, derived from all sources, does not amount to more than seven hundred rupees, no difficulty was experienced in making an exchange of territory with Mahárája Guláb Sing, and Spiti was added to the British dominions.

It then became necessary to define the northern boundary of Spiti, with the other districts of Ladák. The two commissioners deputed for this purpose were

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● 131 648 the late lamented Vans Agnew and myself. We left Simla on the 2nd August, 1846, and proceeded due north through Mandi, Kullu, and Láhul, to the Bara Lácha Pass, just beyond which stands the well-known *phálang-danda*, or boundary-stone, between the British province of Láhul and the Ladáki district of Zanskar. From this point we proceeded to the Tshomoriri lake, and I mapped in the British boundary from the *phálang-danda* to the Chinese frontier.

We were accompanied by Anant Rám, the Vazir of Shassa, in Kanáwar, who was deputed to attend us by the Raja of Bisahar, because he knew Hindustáni, and could both speak and write Tibetan. To him we intrusted the Governor-General's letter addressed to the Chinese Governor of Lhasa. Anant Rám proceeded by Tashigong and the valley of the Indus to Gáro. On his arrival, the people at first refused to let him see the Governor; but as he persisted (according to his instructions) in declining to make over the letter to any one but the Governor himself, he was at length admitted within the fort, and then presented the letter. The Governor remarked that no letter had ever yet been received from the British authorities, and that his only communications to the westward were with the Raja of Bisahar. Anant Rám replied that he was the servant of the Bisahar Raja, who had directed him to accompany the British officers to the Chinese frontier, for the purpose of delivering the letter in question. On this, the Governor remarked that he would forward the letter to Lhasa, but that an answer could not be received for a whole year. A tent was then provided for Anant Rám, and he remained at Gáro for eight days, and was well treated the whole time.

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Early the following year, as soon as the passes were open, the Raja of Bisahar reported that some Chinese authorities had arrived at Gáro, and that they had been despatched by the Governor of Lhasa. It was therefore determined to send a second commission to the Tibetan frontier for the purpose of laying down the ancient boundary between Ladák and Tibet. Three commissioners were appointed,—

Captain (now Major) Alexander Cunningham, of the Engineers.

Lieutenant (now Captain) Henry Strachey.

Dr. Thomas Thomson.

Captain Henry Strachey had already distinguished himself by his bold and successful visit to the holy well of Mánasarovara in the previous year, and Dr. Thomas Thomson was well known as one of the first botanists in India. The mission was supplied with portable magnetic and meteorological instruments; but as only one barometer was procurable, the observations for atmospheric pressure were confined to the parts of the country which Captain Strachey visited. My observations for temperature and moisture were continued from the south-eastern boundary of Spiti, throughout Ladák and Kashmir, to Shamsábád on the western frontier of the Panjáb. I observed the magnetic dip, declination, and intensity at Puga, Lé, and Molbil in Ladák, at Trinagar, the capital of Kashmir, and at Shamsábád. All these observations, with the exception of those at Ladák, were taken on the regular term-days laid down for monthly magnetic observation.

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The territory of Ladák is one of the most elevated regions of the earth. Its different valleys lie along the head-waters of the Indus, the Sutluj, and the Chenáb; and the joint effects of elevation and of isolation amidst snowy mountains produce perhaps the most singular climate in the known world. Burning heat by day is succeeded by piercing cold at night, and everything is parched by the extreme dryness of the air. The rarefied atmosphere offers but little impediment to the sun's rays, which during a short summer are sufficiently powerful to ripen barley at an elevation of 15,000 feet, although the temperature falls below the freezing point every night. This climate is equally favourable to animal life. The plains between 16,000 and 17,000 feet are covered with wild horses and hares and immense flocks of domestic goats and sheep; and the slopes of the hills up to 19,000 feet abound with marmots and Alpine hares. Such is the extreme dryness of the atmosphere, that no rain falls and but little snow, and both meats and fruits are cured by mere exposure to the air.

2.—BOUNDARIES AND EXTENT.

Ladák is the most westerly country occupied by the Tibetan race who profess the Buddhist faith. On the north it is divided by the Kárákoram mountains from the Chinese district of Kotan. To the east and south-east are the Chinese districts of Rudok and Chumurti; and to the south are the districts of Lahul and Spiti, now attached to British India, but formerly belonging to Ladák. To the west lie Kashmir and Balti, the former separated by the western Himalaya, and the

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

latter by an imaginary line drawn from the mouth of the Dras river to the sources of the Nubra river.

Its greatest extent is from north-west to south-east, from the head of the Dras river, in longitude 75° 30′, to Chibra, on the Indus, in longitude 79° 10′, a distance of 240 miles. Its greatest breadth is 290 miles, from the Kárákoram Pass, in north latitude 35° 10′, to the Rotang Pass in Lahul, in latitude 32° 25′. Its mean length is 200 miles, and its mean breadth 150 miles. Its whole extent is therefore only 30,000 square miles.

The natural divisions of the country are: 1st, Nubra on the Shayok: 2nd, Ladák Proper, on the Indus: 3rd, Zanskar, on the Zanskar river: 4th, Rukchu, around the lakes of Tshomo Riri and Tsho-Kar: 5th, Purik, Suru, and Dras, on the different branches of the Dras river: 6th, Spiti, on the Spiti river: and 7th, Lahul, on the Chandra and Bhaga, or head-waters of the Chenáb. These also are the actual divisions of the country, for the natural boundaries of a mountainous district generally remain unaltered, in spite of the changes wrought by war and religion.

Ladák is divided politically between Maharaja Guláb Sing and the East-India Company. To the former belong all the northern districts, to the latter only the two southern districts of Lahul and Spiti.

3.—DIFFERENT NAMES OF LADÁK.

Ladák, in Tibetan *La-tags*, is the most common name of the country; but it is also called *Mar-yul*,* or

* *dMar-yul* or d*Mar-po-yul*, "Red-land." Csoma de Körös spells the name *Mar-yul*, the "low-country;" but as Hwan Thsang, in A.D.

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

of Ladák, but to the north of *Ngari*, lies the extensive province of *Chang Thang*, or the "northern plains." Ladák itself is called Mar-yul or Low-land, perhaps from its inferior elevation to all the surrounding districts.

Nubra,* or the north-western district of Ladák, includes all the country drained by the Nubra and Shayok rivers. It is by far the largest district in the country, being about 128 miles in length by 72 miles in breadth, with an area of 9,200 square miles. It is bounded on the north by the Kárákoram mountains, and on the south by the Kailas range, which divides the Indus from the Shayok; and it extends from the frontier of Balti, in east longitude 77°, to the Pangkong lake on the borders of Rudok. The mean elevation of the inhabited parts of the country, from an average of fourteen observations at different places, is 12,763 feet.

Ladák is the central and most populous district of the country, from which it is sometimes called *Mang-yul*, or the "district of many people." It stretches along the Indus in a north-westerly direction from Rukchu to the frontier of Balti, a length of 120 miles, with an average breadth of 33 miles. Its area is about 4,000 square miles, and the mean elevation of the inhabited portions, as deduced from observations along the Indus, is 11,500 feet.

Zanskar includes all the country lying along the two great branches of the Zanskar river, in a general direction from south-east to north-west. It is bounded by Ladák on the north, by Rukchu on the east, by Lahul on the south, and by the small districts of Purik and Wanla on the west. The southern boundary is formed by the

* *Nub-ra*, western.

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

634 great Himálaya itself, the western boundary by the
131 transverse range of Singgé Lá, and the northern boun-
133 dary by the Trans-Himálayan chain. Its greatest length is 72 miles, but its mean length is not more than 56 miles, and its mean breadth is about the same, or 55 miles. It has an area of 3,000 square miles, and a mean elevation of 13,154 feet, as deduced from seven different observations along the course of the valley. The name [103] of *Zangs-kar** means "white copper" or brass; but I have no idea why it is so named.

Rukchu is the most elevated district in Ladák, and one of the loftiest inhabited regions in the known world. The mean height of the plains, as determined from twenty-one different spots where I encamped in 1846 and 1847, is 15,634 feet. This is the mean height of the great plain of Kyang, which extends from the foot of the Thung-lung Pass to the fords of the Sum-Gal, a length of 35 miles. It is also the height of the plains around the *Tsho-kar*, or White Lake, and of the long sloping plains from the Lanák ridge to the Para river. Rukchu is bounded on the north by Ladák Proper, on the east by the Chinese district of Chumurti, on the south by Lahul and Spiti, and on the west by Zanskar. Its length from the Thung-lung Pass to the head of the Hanlé river is 90 miles, and its mean breadth about 62 miles, which give an area of 5,500 square miles.

Purik, *Suru*, and *Dras*† are three small districts to

* *Zangs-dKar*, "copper-white."

103 † These names are not all Tibetan, as Dras is the Kashmiri name for the district of *Hem-babs*. In Tibetan they are written *Pu-rig*; *Su-ru*; and *Hem-babs*. The last name means "snow-fed or snow-descended,"

1; Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

634 131 133 the west of Zanskar, on the high road between Kashmir and Lé. To *Purik* belong the villages of the Waka and Phugal rivers, from their sources in the transverse range of Singgé Lá to Kargyil, below their junction. The principal places in Purik are Mulbil, Paskyum, and Sod, each of which once had a petty chief of its own. *Suru* also owned a petty chief who lived at Lung Kartse, the principal place in the valley. The river is sometimes called by this name, but more generally by that of Suru. The Suru river joins the Waka-chu immediately below Kargyil. *Dras* is the most westerly of these small [103] districts. Its Tibetan name of Hem-babs (snow-fed or snow descended) is descriptive of its most striking peculiarity, as the most snowy district of Ladák. [132] It owes this peculiarity to the great depression in the Himálaya, at the head of the Dras river, which allows the constantly humid vapours of Kashmir to pass to the north of the mountains, where they become condensed by the cold, and are precipitated in rain or snow, according to the season of the year. These small districts extend in length from the frontier of Balti to Zanskar, a distance of 84 miles, and in breadth from the head of the Suru valley to the Photo-la, a distance of 50 miles. The area is 4,200 square miles, and the mean height of the inhabited parts, as determined by the elevation of thirteen camps, is 11,196 feet.

*Spiti** is bounded on the north by Rukchu, on the

Hem being the Sanscrit *Hima*, which has long been naturalized in Tibet. See Csoma's Tibetan Dictionary, *in voce*.

* *Spi-ti*. In Kullu and Kanáwar this district is generally called Piti, but the proper name is Spiti.

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west by Lahul and Kullu, on the south by Kanáwar, and on the east by the Chinese district of Chumurti. It comprises the whole valley of the Spiti river, from its source to the junction of the Para, a length of about 64 miles. Its mean length is not more than 52 miles, and its mean breadth only 36 miles, which give an area of about 1,900 square miles. The mean elevation of the inhabited parts, as determined by the heights of eight camps, is 12,986 feet.

Lahul (or Lho-yul, the "southern district") is bounded on the north by Zanskar and Rukchu, on the west by Káshtwár, on the south by Chamba and Kullu, and on the east by Spiti. It comprises the valleys of the Chandra and Bhaga rivers, as well as that of the Chandra-Bhaga or united stream as far as Treloknáth, below which the people are of Hindu race and religion, with but little admixture of Tibetan blood. With the single exception of the valley of the Indus, Lahul possesses more cultivable land, and a less rigorous climate than any of the other districts of Ladák. There the currant and the gooseberry are both found wild, and in the lower parts of the valley towards Treloknáth the mountain slopes are covered with fir trees. Like Kanáwar, Lahul partakes somewhat of the climate and productions of India as well as of those of Tibet. The people, their language, and their dwellings are mostly Tibetan, but with a strong mixture of Indian origin. Lahul is 68 miles in length by 34 in breadth, which give an area of 2,312 square miles. The mean elevation of its inhabited parts, as determined by the heights of nine camps, is 11,068 feet.

The following table of the extent and mean elevation

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of mountains, which I propose to call the *Trans-Himálaya*, the *Chushal*, and the *Kárákoram*, or *Trans-Tibetan* chains. These names are by no means intended to supersede any that may now exist, but only as descriptive appellations of extensive mountain-ranges which at present have no general names.

1st. The *Trans-Tibetan* range is that which we call the Bolor and Kárákoram, on the west; and which probably merges into the Kuen-lun, on the east.* It is in fact the northern limit of the Tibetan people, and of their peculiar language. To the north are the people of Balti, Ladák, and Chang-Thang, who were known to Ptolemy as the Byltæ and *Chatæ Scythæ*.

2nd. The *Kailás*, or *Gangri* range, runs through the midst of western Tibet, along the right bank of the Indus, to the junction of the Shayok. Neither Moorcroft nor Vigne has given any name to this range, though both of them crossed it several times, and in different places. I have ventured to call it the *Kailás*, or *Gangri* range, because those names are equally celebrated by the Hindus and Tibetans. *Kailás*, or "Ice-mountain," is the Indian Olympus, the abode of Siva and the celestials. *Gang-ri*, or "Ice-mountain," is called *Ri-gyal*, or King of Mountains, by the Tibetans, who look upon Ti-se, or the Kailás Peak, as the highest mountain in the world.†

* Humboldt's Cosmos, vol. ii. p. 154. "The Hindu Kush, or Indian Caucasus, is a continuation of the Kuen-lun of North Tibet."

† *Kailás* means "crystalline, or icy," and is derived from *Kelás*, crystal, which is itself a compound of *ke*, water, and *las*, to shine. The Tibetan name of Gangri (*Gangs-Ri*) means "ice-mountain," and *Rigyal* (*Ri-rGyal*) means "mountain king." This is the origin of the name of Mount *Argillos*, which Plutarch (De Fluviis) gives to the mountain on which Bacchus was born. Mount *Righi*, in Switzerland, is the same as the Tibetan *Ri-ga*, the mountain.

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

133X rivers, and clay-slate towards the source of the Shayok. The limestone continues towards Ruthog, and the waters of the Pangkong lake hold a sufficient quantity of lime to form a calcareous deposit, which cements the pebbles together in patches of concrete at the bottom of the lake. But the mass of mountain is composed of granite and gneiss, which in this, as well as in the other lofty ranges of India and Tibet, form the highest peaks and crests of the ridges.

III.—2nd. KAILÁS RANGE.

The *Kailás* or *Gangri* range runs through the midst of Western Tibet along the right bank of the Indus, from its source to the junction of the Shayok. At this point it is cut both by the Indus and by the Shigar river; beyond which it stretches to the north-west, dividing the two valleys, and is terminated at the junction of the Hunza and Nager rivers. The general direction is from south-east to north-west, and the whole length of the range from the celebrated peak of Kailás to Hunza-Nager is not less than 550 miles. In many of our maps the main stream of the Indus or Singgé-chu, is laid down to the northward of the Kailás mountains, and the Garo river or Higong-chu is degraded to a mere tributary, which falls into the great river at Tashigong. But all my informants agreed in stating that the Garo river was the *Singgé-chu* or Indus, and that the stream which joined it at Tashigong was not larger than the Hanlé river. The Kailás or Gangri range therefore extends in one unbroken chain from the source of the Indus to the junction of the Shayok. It [131] forms the natural boundary between Ladák, Balti, and

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Rongdo on the south, and Ruthog, Nubra, Shigar, and Hunza-Nager on the north.

This range has been often crossed by Europeans, but always on the same high roads, which generally lead over the lowest and easiest passes. We have the heights of six of these passes in different parts of the range.

	Passes.	Feet.	Authority.
1	Tsaka-la	15,000	Trebeck.
2	Kongta-la	15,495	Moorcroft, MS.
3	Chang-la	18,105	Ditto do.
4	Lazgung or Sabu-lá ...	17,666	Dr. Thomson.
5	Lé Pass	17,600	Ditto.
6	Hanu Pass	16,890	Col. Bates.
	Mean height	16,792 or 16,800 feet.	

As the average height of these passes approaches 17,000 feet, the general elevation of the range may be estimated at not less than 20,000 feet. The height of the celebrated Kailás peak has been determined by Lieut. R. Strachey at 20,700 feet. A peak which I measured on one of the spurs of the range to the north of Mahé was 18,500 feet. In this part, as we may see from the heights of the Kongta-la and Tsakala Passes, the range is much depressed, but in the neighbourhood of Lé, wherever I could see the ridge, it was entirely covered with snow in the beginning of October. As the lofty passes to the northward of Lé are said to be always clear of snow at the end of summer, the snow-line on the Kailás or Mid-Tibetan range may be estimated at 19,000 feet,* or more, on the southern face;

* In the Journal As. Soc. Bengal, vol. xviii. p. 302, Lieut. R. Strachey estimates the snow-line on the southern face of Kailás at not less than 19,500 feet, which agrees with my observations. See Plate I.

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

the Drás river at a narrow gorge called the Wolf's Leap;* but beyond this point it stretches in one unbroken chain to the great southward sweep of the Indus at the junction of the Gilgit river. Its general direction is from south-east to north-west, and its extreme length is upwards of 350 miles. It forms the natural boundary between Ladák, Balti, and Rongdo on the north, and Rukchu, Zanskar, Purik, Drás, and Astor, on the south.

This range is much better known than either of the preceding chains. I have the measurement of four peaks determined by myself in 1847, and of no less than eleven passes, of which I have myself crossed five. The following are the heights of peaks in the neighbourhood of Hanlé, and in other parts of the range.

	Peaks.	Feet.	Authority.
1	Rongo Peak	20,786	A. Cunningham.
2	Changlung, N. Pk. ...	20,357	Ditto.
3	Changlung, S. Pk. ...	20,141	Ditto.
4	Hanlé Peak	20,650	Ditto.
5	Lának Peaks	20,000	Ditto.
6	Tshomoriri Peaks ...	21,000	Ditto.
7	Gya Peak, W. of Gya ...	21,000	Ditto.
8	Tok Peak (S. of Lé) ...	21,000	Ditto.
	Mean height	20,616 feet.	

The mean height of the peaks in the eastern part of the range, is therefore not less than 20,500 feet.

The following table shows the height of different passes in the eastern half of the range.

* Vigne, Map and Travels in Kashmir, vol. ii.

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described, from south-east to north-west. The whole length of the chain from the peak of Monomangli to the sources of the Gilgit and Kunar rivers is not less than 650 miles. It is pierced in three places by rivers, by the Sutluj and Para at the base of Porgyal, and by the Indus at the foot of Dayamur. Its greatest elevation is the lofty peak of Nanda Devi (Jawáhir) 25,749 feet, and its greatest depression, the pass of Seoji-lá, 11,700 feet, between Kashmir and Ladák. Throughout its[1] whole extent it forms the boundary between the races of Hindu origin and the pure Tibetans of Ladák and Balti. To the south-east it divides the Tibetan district of Garo from the Indian province of Kumaon. Midway it separates the Ladáki districts of Rukchu, Zanskar, Purik, and Drás, containing only pure Botis or Tibetans, from the provinces of Spiti, Kullu, Lahul, Kashtwar, and Kashmir, whose inhabitants are chiefly a mixed race of Indo-Tibetans. To the westward it was once the boundary between the Dards of Chelás and the Tibetans of Astor and Gilgit; but the Dards have since penetrated to the northward, and the Gilgitis of the present day are a mixed race of Dardo-Tibetans.

To the south of the Sutluj the heights of many of the loftiest peaks have been determined by Webb, Hodgson, and the Gerards, but to the north of the Sutluj, no heights were ascertained by them, except only that of Porgyal by Alexander Gerard. Beyond this, not more than five peaks have been measured, with more or less precision, but the general accuracy of these measurements is proved by the ascertained elevation of several passes. The following table gives all the heights to the south of the Sutluj.

[1 i.e., the western Himalayas. - ANALYST]

175 the territory ceded to the British by the Sikhs, under Article IV
648 of the Treaty of the 9th of March 1846. Immediately after the
631 conclusion of this treaty, the British Government arranged to sell the whole of the territory ceded by the Sikhs, to Raja Gulab Singh of Jamoo, for a crore of rupees (Rs. 10,000,000), but as it was, on reconsideration of the question, deemed inexpedient to make over the whole of the territories in question, a treaty was concluded with Raja Gulab Singh, on 16th March 1846, the result of which was that Spiti and Lahaul remained British territory, and that Raja Gulab Singh paid the British Government only three quarters of a crore instead of a full crore of rupees.

643 Ladák is now governed by a Wazir assisted by a Naib (or Deputy)
701 Wazir. The garrison of the country consists of about 50 Regular soldiers, 50 Irregular soldiers, and some 70 Ladáki soldiers.
712 There are forts at Khalsi, and Leh, the former is held by a guard of 6 or 8 men the remainder of the troops being in garrison at Leh. There used to be a fort at Shushot, but it has recently been pulled down as it was found to be of no use. The revenue of the country amounts to about Rs. 64,000 a year, and the expenditure to about Rs. 32,000.

●131 Considered by itself, Ladák is a poor and insignificant country, but, politically speaking, it is of some importance, as its frontiers are conterminous, on the north, with those of the Chinese, and
439 on the east, with those of the Lhása Government. From a commercial point of view it is also a place of some importance, as a considerable portion of the trade between India and Central Asia passes through it. During the past three years the value of this trade has averaged about 15 lakhs Rs. (15,00,000) a year.

A few merchants carry on a "through" trade, between India and Turkistan, but the mass of the trade is carried on between Indians and Kashmiris who come up as far as Leh only, and there exchange their goods for the products [79] of Central Asia, brought down by merchants, who do not go further south than Leh. This trade is most beneficial to Ladák, for as it is a long and hard journey from Leh to Yarkhand, or even from Leh to India, merchants, on reaching Leh, are glad to rest themselves and their baggage ponies (camels are not used) for a month,
443 or even two months, before attempting the return journey. The result is that during the months of August, September and October the country people reap a small harvest by supplying

Kangra District.]
6: Gazetteer G-5 (ca. 1840-1883)1883-4 AJ4 W. Tibetans AJ4

PART III.—LAHAUL AND SPITI.

CHAPTER I.

THE DISTRICT.

General description.

The cantons or *wazíris* of Láhaul and Spiti together form the trans-Himalayan division of the Kángra district. Láhaul lies between north latitude 32° 8′ and 32° 59′ and east longitude 76° 49′ and 77° 47′, and comprises an area of 2,255 square miles and a population of 5,860 souls, or 2·6 to the square mile; while Spiti lies between north latitude 31° 42′ and 32° 58′ and east longitude 77° 21′ and 78° 35′; its area is 2,155 square miles and its population 2,862 souls or 1·3 per square mile. The two together occupy the trough between the central and outer-Himalayas, and form a long oblong, of an average length of about 105 miles, and breadth of about 38 miles. It is shut in to the north, and divided from Ladákh and Chinese Tibet by the great snowy range called by General Cunningham the western Himalaya, and recognized by him as the continuation above the Satlaj of the main central-Himalaya. This range has here a mean elevation of more than 18,000 feet. To the south and east, except at the north-east corner where the Spiti river escapes into Tibet, it is shut in and divided from Chamba, Bangáhal, Kúlu and Kanáwar by the mid-Himalaya, which has a mean elevation of more than 17,000 feet. To the west it borders on Chamba-Láhaul, from which it is separated by a lofty off-shoot from the outer-Himalayas, which advances to meet the central range, leaving only a narrow gap through which the waters of the Chenáb escape. In the middle it is cut in two by a ridge, some four or five miles long and 15,000 feet high, which connects the ends of two high spurs thrown out by the great chains above mentioned. This ridge, which is generally known as the Kanzám or Pálamo ridge, from the names of the passes which cross it, forms the boundary between Láhaul and Spiti. The boundary line given in the Trigonometrical Survey maps gives Spiti near a hundred square miles of waste to the west of the Kanzám ridge, on the banks of the Chandra; but in revision of Settlement, with the assent of the headmen of both *wazíris*, Mr. Lyall recorded the Kanzám ridge, which is the water-shed line between the Chandra and Spiti rivers, as the true boundary. It is generally allowed on both sides that the ridge is the ancient boundary; it is also the natural one, and moreover the Gaddí shepherds, who for twenty years have grazed in the debated land, have been paying dues to the *wazír* of Láhaul, and not to him of Spiti. These two *wazíris*, have each in many respects a character of their own, and deserve a separate description.

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

131 Chapter I.

The District.

101 Configuration and sub-divisions of 133 *mauzát* Láhaul.

Láhaul contains the head-waters of the Chenáb river, and is made up of three valleys—the valley of the Bhága river, the valley of the Chandra, the valley of the united Chandra-Bhága or Chenáb. There is also a tract of more than a hundred square miles of entirely uninhabited waste, which is not attached to either of these valleys, and is situated on the north side of the western Himalaya below the Bára Lácha pass; this is generally known as Lingti. The question whether this tract belonged to British India or to Ladákh was disputed, but was eventually decided in our favour. It is wholly uninhabited. The streams of this tract are tributaries of the Zánskár river which falls into the Indus; so that it will be seen that all the six great rivers of the Punjáb, except the Jhelam, draw some part of their waters from the Kángra district. The Chandra and Bhága rivers rise on opposite side of the Bára Lácha pass, at an elevation of nearly 16,500 feet above the sea. The Bhága flows south-west for 56 miles, with an average fall of 125 feet per mile; the Chandra, with an average fall of only 65 feet per mile, flows first to the south-east for 55 miles till it is turned by the mid-Himalaya at Shigri, and then sweeps along the base of that range to the north-west for sixty miles to Tándi, its point of junction with the Bhága. All along this latter part of its course the mid-Himalaya hangs close over the Chandra: opposite Gondla it rises like a wall a full 11,000 feet above the river bed; such a sheer rise is to be seen in few other places in the world. From Tánd to Tirot, on the border of British and Chamba-Láhaul, the united rivers run some sixteen miles with a fall of about 30 feet per mile.

133 The great triangle formed by the Chandra and Bhága is filled up by an off-shoot from the western Himalaya joined to the main chain at the Bára Lácha pass; its peaks rise to 21, 20 and 19,000 feet, and its numerous lateral valleys are all filled with glaciers. It is described as "one great ice-bed, broken here and there by lofty heights of impassable rock and snow. To the south of the highest peak, 21,415 feet, stretches a vast glacier 12 miles in length, which is met by another of even greater dimensions." The most noted peak, though not the highest, is the Gephán Lhá, or God Gephán, in whose honour the Láhaulis hold feasts and make sacrifices. This is the peak which can be seen from the Kúlu valley through a gap in the mid-Himalaya. The most noted glacier in Láhaul is that known as the big Shigri at the bend of the Chandra on the south side. It is nearly two miles wide and runs right down to the river; within the memory of many men alive it caused a cataclysm, the marks of which are still plainly visible throughout Láhaul at a great height above the level of the river. For the first thirty miles of the course of the Bhága and the first seventy-five miles of that of the Chandra, the country is and probably always will be entirely uninhabited; not a bush even is to be seen, but the grass, though it looks scanty and disappears at no great height above the bottom of the valley, is in most places of a kind upon which sheep and goats thrive wonderfully. In July and August therefore these wastes, and also the wastes lower down behind the villages, are visited by shepherds from Kúlu and Gaddí shepherds from Kángra. There are three small

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

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Chapter I.
The District.
Climate of Láhaul.

No better place than Kardong could have been selected to show the average temperature of the inhabited part of Láhaul, but the differences of temperature are very great. In the upper part of the Chandra valley near Khoksar, the snow lies round the villages till the end of May, whereas in the valley below the junction of the rivers, the cultivators contrive to sow and reap two crops during the spring, summer, and autumn. The air is very pure and dry. Meat once dried will keep for any number of years. There is very little sickness of any kind, and goitre appears to be unknown. The influence of the monsoons is hardly felt. In July and August there are a good many showers of rain in the lower part of Láhaul, and for a few miles on both sides of the Rohtang pass, through which low gap a few clouds contrive to steal. But, generally speaking, there is almost unbroken cloudless weather in the summer half of the year, and indeed up till January, when the heavy falls of snow usually commence. In some years some villages are completely buried in snow. Avalanches fall in spring and summer, and occasionally cause serious loss of life. Not many years ago a glacier slipped and utterly buried a village in the mouth of the Yácha valley, not a soul escaping. An old man who had gone up the mountain for some purpose a day or two before the catastrophe is reported to have said on returning that his heart misgave him that something was about to happen, as he had seen a band of strangely-dressed people dancing and holding high revel at the top of the glaciers, who must have been fairies. Of course the words of the seer were set at naught. According to Captain Harcourt, spring may be said to commence in Láhaul about the middle of April; frosts set in towards the close of September,

"though the three last months of the year are generally singularly clear and fine. By January dead winter commences, and from then till April the country is covered with snow to a depth of eight or ten feet, the villages in the higher altitudes being completely submerged." The cold even in summer is at times rendered "unendurable by bitter winds, which usually spring up after mid-day, blowing like a hurricane at 3 or 4 P.M., and only subsiding into a gentle breeze after the sun has set. The nights are invariably calm and quiet."

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Configuration of *wazírí* Spíti.

Spíti is in shape a triangle; the side which separates it from Láhaul and Kúlu to the west being formed by the Kanzám ridge and the mid-Himalaya; the opposite side which separates it from Ladákh and Chinese Tíbet, by the western Himalaya; and the base which separates it from Kanáwar, by that part of the mid-Himalaya which, under the name of the Mánirang range, runs along the north side of the Satlaj. The base measures about 58 miles, and a line from base to apex about 60 miles. The Spíti river rises in the apex of the triangle, and runs down its centre till it nears the base, where it inclines to the left and goes out at the north-east corner. In the south-west corner is the Pín valley, with its river of the same name, a tributary almost as large as the Spíti itself. Pín contains some eleven villages, and these are the only villages out of the main valley on this side, as the rest of the streams which join the Spíti from the mid-Himalaya, though of considerable length, flow in

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

narrow rocky gorges shut in by high precipices. On the other side of the main valley for two-thirds of its length from the base, there are high valleys or tablelands which contain some ten villages.

The mountains of Spiti are more lofty than those of Láhaul. In the outer-Himalaya is one peak of 23,064 feet, and many along the whole line are considerably over 20,000. Of the mid-Himálaya, two peaks exceed 21,000 feet, and in the southern range the Mánirang is 21,646 feet in height. From the main ranges transverse lines of mountains project far into the valley on either side, leaving in many cases only a narrow interval through which passes the Spiti river. Even these minor ranges contain peaks, the height of which in many instances exceeds 17,000 feet. The mean elevation of the villages in Spiti is considerably higher than in Láhaul. Mr. Lyall puts it at 12,000 feet. Several villages, he says, must be more than 13,000 feet above the sea, and one or two as high as 14,000. General Cunningham gives as the mean elevation of the Spiti valley, 12,981 feet.

Rivers.

The Spiti river, by which the drainage of the whole valley is collected, rises in the angle between the Kanzam and outer Himalayan ranges at the base of a peak 20,073 feet in height, and after a south-easterly course of ten miles is joined by another stream from the south-west, of nearly equal volume, the Líchu, which drains the mountains on either side of the Kanzám pass. Hence it flows eastwards for thirteen miles, washing the base of the outer Himalayas; then turning south-east it maintains this direction with no material deviation till it reaches Máni at the base of the southern hills. Here it sweeps eastwards and ultimately leaves Spiti at its north-east corner by a narrow gorge hemmed in on either side by lofty mountains. In Basáhir it turns southwards and joins the Satlaj after a course of over 120 miles, its fall averaging about 60 feet per mile.

The principal tributaries of the Spiti upon its left bank, are the Kibjuna, the Tánmu, the Lágudárni, the Párang, the Shilla and the Lingti. All these have their rise in the outer-Himalaya, and running in deep beds with precipitous sides, are quite valueless for purposes of irrigation. The Lágudárni rises in the Tákling pass, and the Párang in the pass of the same name. The Lingti, which rises in the highest peak of the whole range, is a considerable river and has a course of over thirty miles. On the right bank, the principal affluents are the Giundi, the Rátang, and the Pín. The Giundi has a course of about twenty miles, the Rátang, of rather more than twenty. The Pín is described in greater detail below. The mountains drained by these and other river streams of the southern side of the valley, are utterly barren and uninhabited. The hills are devoid of vegetation; and the valleys, abrupt, rocky and shut in by precipices, are in many instances choked in with *débris* through which the streams have cut for themselves broad courses, sometimes from 600 to 500 yards in width, and having "straight sides like the banks of a canal" from 200 to 300 feet in height. The Pín is the most important tributary of the Spiti. It rises in the angle of the mid-Himalaya and Mánirang ranges, and with its affluent, the Parakio, or Parakía, a stream of nearly equal volume, drains fully one quarter of the Spiti valley.

8: Calvert G-3 (1904) 1909 AJ4 W. Tibetans AJ4

[P. 49]

NOTES ON CUSTOMS AND BELIEFS IN SPITI.[1]

BY H. CALVERT, I.C.S.

(*Communicated by H. A. Rose.*)

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Spiti is a portion of the Kullû Subdivision of the Kângrâ District of the Panjab on the Tibetan border. The following notes were made by Mr. Calvert during a tour in 1904.

I.

Customs connected with the Social Relations.

Betrothal.

584 [556]

Betrothal is usually preceded by verbal inquiries through a relative or friend as to whether the father of the girl is agreeable, who usually takes with him a needle as an emblem of the well-being of the family making the enquiry.[2]

If the girl's father intimates his acceptance of the proposal, the boy's father takes some *chang* (barley brew) and *khâta* (cloth) to him. If the girl's father drinks the *chang*, the betrothal is complete.

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A *lima* is then consulted as to an auspicious day for the wedding, which may be six months or a year later. The boy's father has already referred to the *lima* to ascertain if the marriage is likely to be fortunate before he made proposals for the betrothal.

584

If, after betrothal and before marriage, the girl prefers another man, or is married by her parents to another man, the first *fiancé* is given a pony or a sum of money as compensation.

If a young boy be left an orphan, his relatives select a grown-up woman as his wife, to look after him and his property as foster-mother as well as wife. The boy cannot on attaining his majority marry a second wife.

Marriage.

582 [614]

Marriage within the *got* is prohibited, but interchange of sisters is allowed and cousins may marry.

A man may marry a woman of an inferior *got*, but a woman must, if possible, marry a man of superior *got*.

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[1] In Tibetan, sPiti.

[2] A needle, sent by one relative or friend to another by people who cannot write is a sign of the well-being of the sender.

000 canyon blazing in sunshine. No one said a word. The musical mule train was up front. Rup Singh and I brought up the rear; and Rup Singh, usually anxious not to be the last in line, now studiously kept behind me, counting the times my heels pounded Moti's ribs.

• /31/ It was eight miles from Serchu to the tall stone marker which indicates the boundary between Lahul and Ladakh. We swung by that in silence after I had attempted to resume a friendly conversation with Rup Singh. We went another three miles, keeping mostly a hundred feet or so above the river. Now the twisting canyon was becoming more narrow. The trail climbed steeply and then dropped again to a nulla (ravine) where a clear, cold stream ran—a place called Banglang Zu. This nulla was almost fifty yards wide and covered with a solid floor of round, smooth rocks.

000 The muleteers stopped to let the mules drink. Rahul and I, after watering our own mules, rode through the nulla, climbed the opposite bank, and started down the trail to Chakchu. We had gone only a short distance when I turned around and immediately shouted to Rahul. What I saw was disturbing. The muleteers were unloading the mules, throwing the baggage in the rocky bed of the nulla. We went back to see what was wrong.

"We go no further," Rup Singh said.

"This is no place to camp," I replied.

"This is the end of the trek," he answered. "We leave the baggage here and return to Kyelang in the morning."

"Don't leave the baggage in this river bed," I replied. "We can't make camp on the rocks. Bring it up to the shelf where the ground is smooth."

"Carry it up yourself," Rup Singh replied. "I am finished."

Turning to Budh Ram, I said, "You and Man Das load the baggage on the mules and bring it up to the shelf."

Budh Ram told Rup Singh what the orders were.

"No," shouted Rup Singh, his eyes blazing. "You cannot use my mules to move your baggage."

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

neighbourhood of Leh can b[illegible]. But there is a sudden descent from this plateau into the pretty and quaint little village of Basgo, which, with its peculiar rocks and ruins, *chorten* gates and *mani* walls, appeals to some people more than Lamayuru. In spring it is certainly a gem in the bare hills, for on the verge of the plain one suddenly comes upon it as a mass of apricot blossom. Above the Basgo-Nyemo valley neither the apricot nor the apple ripen properly, and the Leh supplies come mostly from there or from Saspola. The main road, which we must occasionally remind ourselves is the high road to Central Asia, leading through the village, passes many tumbledown *chortens* and *mani* walls, and, in one little recess on the left, one sees a fine example of a prayer-wheel made of a kerosene tin. On the outskirts, a row of prayer-wheels may be noted on a roof, waiting to be turned by the wind.

Over a sandy four-mile plain with a long *mani* wall extending half-way, we reach Nyemo, which looked only about twenty minutes ride from Bazgo, and are glad to enter the shade of its large *bagh*, and new bungalow. Here we remember camping once and taking our meal in the open by our tents, when a group of traders and their servants from the serai came to watch this interesting performance. Wearying of their unabashed stare, the Doctor Sahib at length rose, and addressed them in their own language. Pointing solemnly to the members indicated, he said, "I too am a man, I have eyes, ears, nose and mouth." A grin slowly spread over their faces as they caught the rebuke, and they stole away to bother us no more.

Now we have one more *rong* to ascend, then we soon come out on to a long terraced plain with a glorious view of our own Leh valley, the Indus spreading out into several silver streaks as it winds in and out of its broad acres. Grateful after the narrow gorges and long defiles is this open expanse, ringed by range after range of peaks pointing up to some 20,000 feet above sea level, whose snow can never melt. "My very own

121 reached northwestern India, or, rather, the
101 foothills of the Himalayas on the Indian side, we heard that a certain amount of polyandry existed among the hill people.
121 We went up to where they were reported
101 to exist and found that polyandry had died
131 out, but kept on looking further until we actually ended up on the Tibetan plateau,
595 about 12,000 feet up, and found a very
103 active polyandrous society among both the nomads of Rupchu (a plateau bordering on Kashmir and Tibet) and the inhabi-
[162] tants of Ladak. The latter is a province of what today is the state of Kashmir, entirely inhabited by Tibetans and situated in the upper Indus valley at the point where the Indus leaves Tibet and enters Indian territory. Later, we went towards central Tibet and investigated polyandry in Sikhim, which is a little state bordering on Tibet and sandwiched between the states of Nepal and Bhutan in the east.

121 The people living in western Tibet live
131 in an isolated position. The country is very barren and, because of the altitude
595 and the difficulties of travel, the people are
114 very inaccessible. These, naturally, are excellent conditions for such a peculiar custom as polyandry to survive and I am sure that, if Tibetan polyandry is so active and well-preserved as it is there, it is due to the physical environment which favors isolation among these people. In the area we visited, 90 per cent of the population was polyandrous and I understand that nearly all the inhabitants of the vast
[10] Tibetan country, of which there are something like three million, are polyandrous, though, of course, it would take actual first-hand investigation to be absolutely sure that this is the case.

595 The polyandry practised among the Ti-
121 betans is of both the fraternal and the non-fraternal type, that is, when a young lady marries a young man she either marries all his brothers regardless of age (she can even be the wife of children born after her marriage), or she can take as many husbands as she desires, without their being related as brothers, at her discretion. I

shall try to show why in some cases polyandry is fraternal, and in others non-fraternal.

The province of Ladak, which I visited, is inhabited by Tibetans speaking an ancient form of the language. Tibet, of course, is run by the Lamaist church and the head of the country is the Dalai Lama. The former kings of Tibet have taken refuge in Ladak since the 8th century A. D. and live in the castle of Leh. The town is very characteristic of Tibetan towns. Flat-roofed houses are very well built on the side of high mountains. The altitude is 12,000 feet, the entire area is snowed in during the winter, and the people live mostly in their houses and do not go out.

These Tibetan houses are not very different from our own western type of houses, except in one respect. The kitchen here has no chimney, so it can be imagined how much smoke fills the room when they cook. The Tibetans do not seem to mind; though we personally found it very difficult to stand upright in their kitchens when they were cooking and so spent most of our time there on all fours, to avoid the smoke and keep our eyes from watering. The people suffer from eye trouble because of this practice and yet they seem to stick to it in a very curious manner.

The characteristic dress of the Ladak women is of red cloth such as the men wear. They have a sheepskin toga which they throw over their shoulders and a very characteristic head-dress, made of a piece of red felt with two enormous ears of black wool. The red felt band is studded with turquoises at the back, family heirlooms, handed down from mother to daughter. Such a headdress is known as a *perak*.

The men are tough-looking. They very often have their right shoulders bare; though sometimes they have a Chinese shirt thrown over them. When they are working, they usually have the right shoulder uncovered, however cold the weather may be. Looking at Tibetan children, one could imagine at first sight

24:Peter E-5 (1938)1963 AJ4 West Tibetans AJ4
Tibet AJ1

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tune to come across not one, but several cases of this father-and-son polyandry, and I shall give as concise an account as possible of them since my findings have already been questioned in certain publications, although, I am glad to say, without the support of any factual evidence.

PART I

THE POLYANDRY OF THE TIBETANS OF WESTERN TIBET (LAHUL, RUPCHU AND LADAK)

WT 101 131 648

The three areas of Lahul, Rupchu and Ladak are now included within Indian territory, the first in the State of Himachal Pradesh, the two others in Kashmir. They are, however, predominantly regions of Tibetan culture. Historical links with Tibet proper are ancient and solid, and, today, contact is kept up through the Lamaist Church, through merchants and through marriages between members of the leading families.

WT 114

My itinerary lay first through Lahul an my way up from the plains of India and for this reason, I shall begin with this district of what was then the undivided Punjab. I shall go on next to Rupchu and then to Ladak, as my journey was continued through these two parts of Kashmir territory.

A. POLYANDRY IN LAHUL

WT 101

The name of Lahul is presumably derived from the Tibetan Lho-Yül (*lHo-Yul*), meaning "southern country", an appellation applied by the early Ladakis to the valley when it was at one time under their rule. The local name for Lahul is *Garzha*, the meaning of which is unknown.

1. ENVIRONMENT

WT 133 [131]

Lahul covers an area of 2,250 square miles and is situated in that part of the Himalayas where the Chenab of the Punjab has its source (see Map 4). The waters of this river originally spring in two different directions, one south-east, the Chandra, and the other south-west, the Bhaga, both very close to each other on either side of the Baralacha (*Para-la-rTse*) pass, 16,047 feet high, in the main Himalayan range. The two rivers, when reaching the mid-Himalayan range, turn north-west, and coming together just south of the capital, Kyelang, run out of Lahul into

[Text Continues on P. 305]

24:Peter E-5 (1938)1963 AJ4 West Tibetans AJ4

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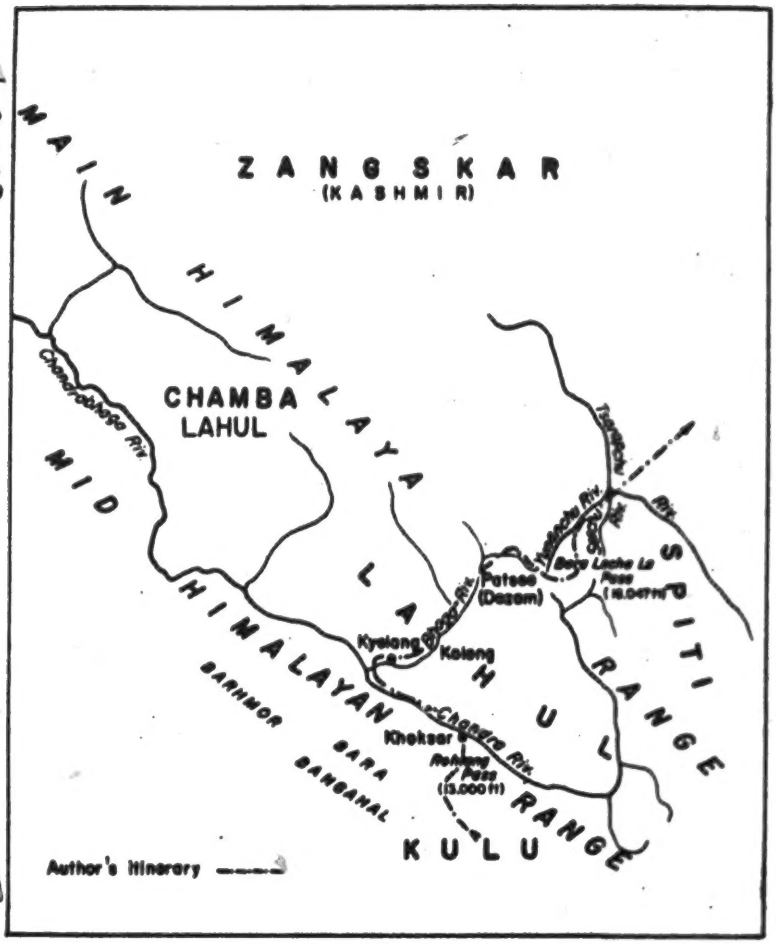

[114]

Map IV. Sketch map of Lahul.

24:Peter E-5 (1938)1963 AJ4 West Tibetans AJ4
Lahul

neighbouring Chamba, eventually to join up with the Indus basin in the plains. The valleys formed by the Chandra and the Bhaga constitute the inhabited part of Lahul, as does also the valley of their united Chandra-Bhaga course. Running towards the north, and springing also from the Baralacha pass, from a lake between the sources of the two other rivers, is the Yunan river, which joins up with the Tsarab Chu (*Ch'hu*, "water", "river" in Tibetan) in Spiti.

This hydrographic system of the Chandra-Bhaga or upper Chenab, which constitutes Lahul, is bordered to the north by Zangskar in Kashmir, to the east by Spiti, to the south by Kulu, Bara Bangahal and Barhmor, and to the west by Chamba-Lahul. All these non-Kashmiri areas were formerly part of the Punjab (Chamba was one of its princely states), but have now all been included in the new State of Himachal Pradesh.

The entire region is a high altitude one, the ranges north and south rising to a mean elevation of 18,000 feet; the lowest point is the Rothang pass in the mid-Himalayan range, and the highest peaks are well over 21,000 feet. The Chandra-Bhaga river, later to became the Chenab, does not flow below 9,000 feet at its exit from Lahul into Chamba. Kyelang is approximately at a height of 10,000 feet.

In consequence of the altitude the climate is a cold one. The mean annual temperature in the capital is only 43.3° F. with the coldest average temperature in February (23.° F.) and the highest in July-August (61.7° F.). The rainfall is scanty, reaching only six inches during the monsoon season in India from June to September. There is more rain in the winter months due to storms of high elevation; these bring the annual rainfall at Kyelang up to 23.08 inches for the whole year. For this reason agriculture has to make use of irrigation, but as there is plenty of perennial water from glaciers and from melting snow, this is rather an advantage to cultivation.

The scenery of Lahul is one of grandeur and it is impossible not to be impressed by the towering, snow-capped peaks, the bleak upper slopes of the mountains, the green pastures dotted with flocks of sheep in the summer, the poplar groves lower down fringing the flat, terraced fields of both food and cash crops, and the small villages of closely packed houses, flat-roofed and of an earthen colour, already very like the typical architecture of Tibet. This is the scene which meets the eye when the traveller is following the river bank in one of the valleys. When these are left behind, and the colder air starts blowing down from the heights, the vegetation becomes rare, and very soon ice and snow fields are reached, even in the summer, before crossing one of the high altitude passes.

24:Peter E-5 (1938)1963 AJ4 West Tibetans AJ4

2. LADAK

a) *Preliminary Description*

I would like to begin with a brief description of Ladak and of Leh, the setting in which my research work was carried out, before accounting for the polyandry of this region.

1. *Environment*

Ladak (often spelt Ladak*h* in English, from the Hindi, whereas in Tibetan it is *La-Dwags*),[1] is really the most westerly part of the high plateau of Tibet, today included in Kashmir as a *tehsil* or administrative sub-division of that state (see Map 5). It is limited in the north by the Karakorum mountains and the Kara Tagh, which are westerly continuations of the Kwen Lun mountains of northern Tibet; in the south, by an artificial frontier drawn along the foot of the Zangskar and main Himalayan ranges; in the east, by an equally unnatural boundary with Tibet which runs from the Karatagh south-west of the Lingzi T'hang (plain) to the Pangkong Tso, and from there, south-east, to the upper Indus valley; in the west, by the other Kashmir sub-divisions of Zangskar and Baltistan.

The area covered by the sub-division is 82,000 square miles, of which only 47,762 are cultivated. It is one of the most elevated regions of the earth, the inhabited part ranging from 9,000 feet to 14,000 feet, and even more in Rupchu, as we have just seen. It is traversed from the south-east to the north-west by the Indus river, and in the north-western part another large watercourse takes its source, the Shyok river, into which runs the Nubra. It is these valleys which constitute the fertile areas where habitation is possible, agriculture fed from river and glacier water being the mainstay of the village.

As in Lahul, and even more so here, because of the altitude everywhere, the climate is a cold one for the greater part of the year, only the brilliant tropical sun of India bringing some warmth during the day in the summer months. The rainfall is scanty but, during the winter, an appreciable amount of snow does fall. Temperatures in the inhabited parts of Ladak, that is at a mean altitude of 11,000 feet, vary between a maximum of 62° and a minimum of 23°, on average.

Trade routes through Ladak are important, and there are three prin-

[1] Another Tibetan name for Ladak is *Mar-yul (dMar-yul)*, the "red country".

24:Peter E-5 (1938)1963 AJ4 West Tibetans AJ4

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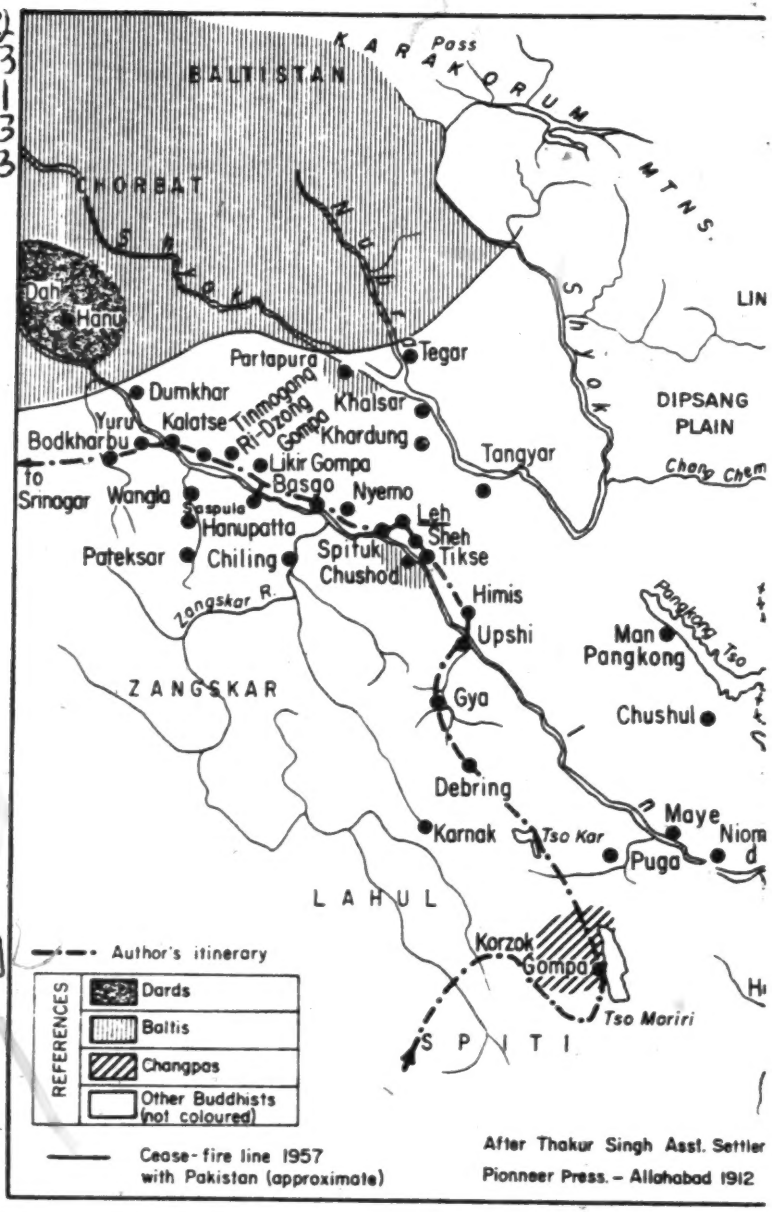

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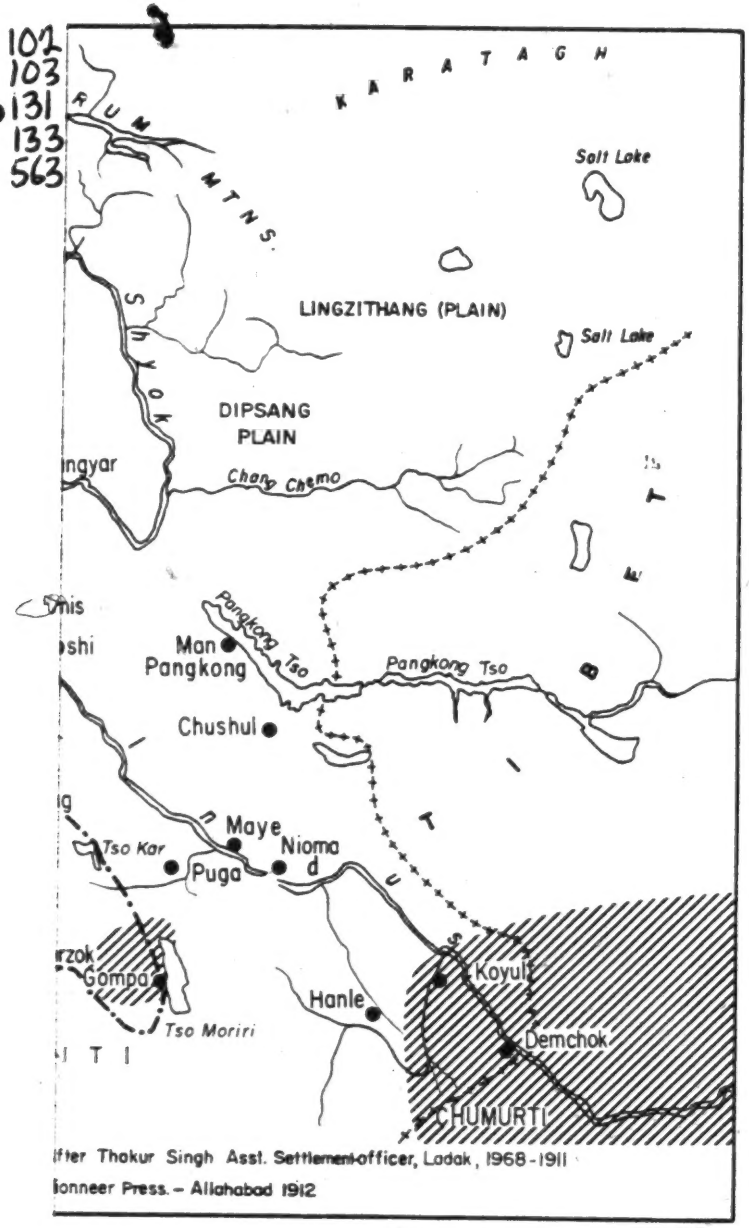
Map V. Sketch map of Ladak.

[facing p 335-A]

24:Peter E-5 (1938)1963 AJ4 West Tibetans AJ4



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ifter Thakur Singh Asst. Settlement-officer, Ladak, 1968-1911
ioneer Press. – Allahabad 1912

[facing P. 335-B]

24:Peter E-5 (1938)1963 AJ4 West Tibetans AJ4
Ladak

Trade routes through Ladak are important, and there are three principal roads: that to Central Asia, to Sinkiang in China, over the Karakorum Pass (18,550 ft.) from Leh towards the north; that to Tibet along the upper course of the Indus (eventually going on beyond the divide with the waters of the Brahmaputra towards Shigatse and Lhasa in Ü-Tsang); and that to Srinagar, capital of Kashmir, to the west, which used to be called the Indo-British Treaty Road (really a prolongation and continuation of the Central Asian road). The road from Kulu which I had followed is only a secondary one, and that over Rupchu is not worth considering at all as an artery for trade.

Scenically, Ladak resembles Tibet more than it does Lahul. In Rupchu, which, strictly speaking, is a part of Ladak, although an isolated one, I already noticed that I was no longer in country like the valleys of Lahul. I was on high plateau, with mountain ranges around me which did not seem particularly high but which in reality, because of the altitude at which I already found myself and from which I observed them, were among the highest anywhere. With the Indus valley, although still at an altitude of over 10,000 feet, I reached a milder environment. Here, there were trees and grass growing along the banks of the river and its affluents. Villages were visible, high up, above the long stretches of rocks and shingle brought down by rivers in spate, where glacier water runs on the surface before going on underground to link up with the main watercourse in the valley. *Chötens*, *mani* walls and large *gompas* were everywhere to be seen, as befits a Buddhist, Tibetan lamaist country.

2. *Population*

The population of Ladak at the time of my visit was estimated at 32,999. It was divided up into the conventional distinctions between Buddhists (29,410),[1] Mohammedans (3,470), Hindus and Sikhs (49) and Christians (70). The proportion of men to women (important among a people practising polyandry) was given to me as 14,760 men to 14,650 women for the Buddhists, as 1,730 men to 1,740 women for the Moslems, 36 to 13 for the Hindus and Sikhs (who rarely bring their women with them to these distant parts) and 37 to 33 for the Christians (nearly all converts of the Moravian Mission). As can be seen, the bulk of the population is made up of the Buddhist Ladakis of Tibetan extraction. They nearly all belong to the *Drug-pa* sect, although there are also rep-

[1] The low-caste Mōns, Garas and Bhedas, all artisans, were apparently included among the Buddhists, although their religion appears more akin to animism.

24: Peter E-5 (1950-1957) 1963 AJ1 Tibet AJ1
West Tibetans AJ4

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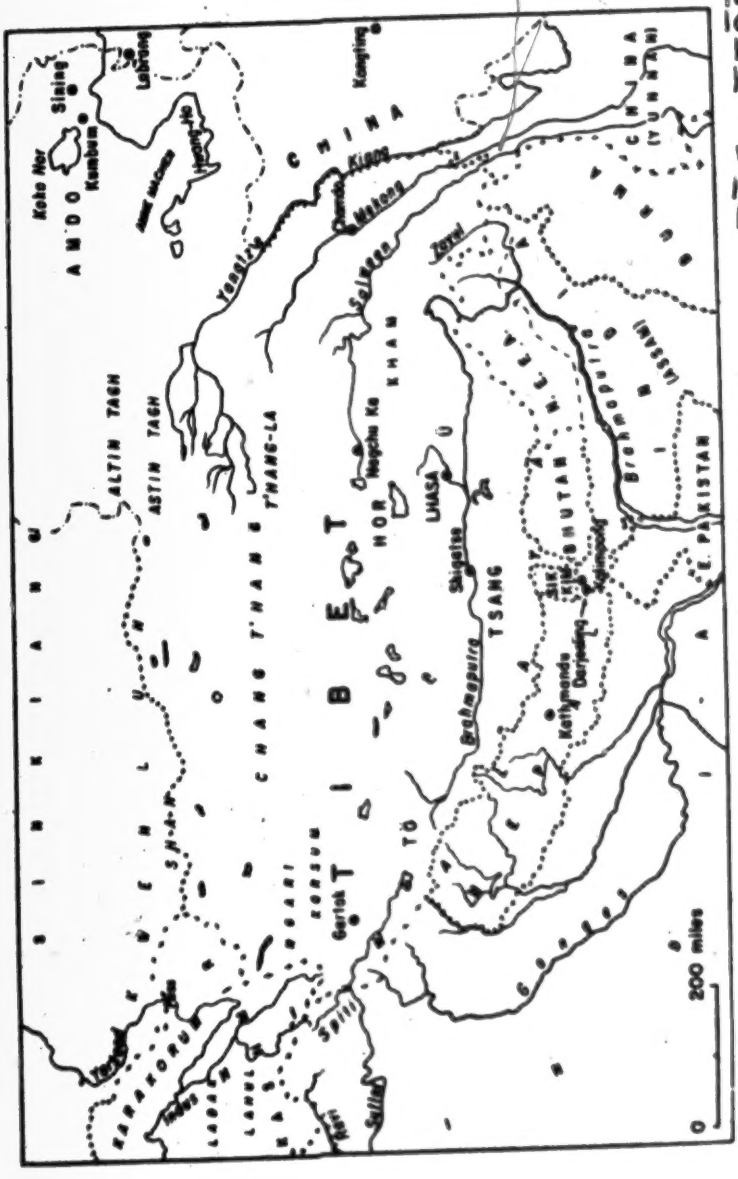

Map VI. Map of Tibet.

1: Drew G-8 (1862-1872) 1875 AVI Kashmir
W. Tibetans AJ4

CHAPTER XII.

LADĀKH: THE INHABITANTS.

LADĀKHĪS — CHĀMPĀS — COLONIES IN LADĀKH — MODE OF LIVELIHOOD — POSITION OF THE WOMEN — CERTAIN CUSTOMS — MONASTERIES AND LĀMĀS.

144 OF the four races of men who inhabit the country on the north-east of the main chain of mountains—the country which drains into the Indus—whose names are Chāmpā, Ladākhī, Baltī, and Dārd, the first three belong to the Tibetan race. People of this Tibetan race extend over an enormous extent of high ground at the back of the Himalayas, from the borders of China proper to the territories we are dealing with. We are here, in Ladākh and Baltistān, at the most north-westerly spots occupied by them.

101 The first of the three subdivisions of Tibetans—the Chāmpās
● 131 —are those who lead a nomadic life on the upland valleys,
563 places which, being too elevated for cultivation to bring a living, are fit only for pastoral uses. The second, the Ladākhīs, are those Tibetans who have settled in the valley, and in the side valleys, of the Indus; who have formed villages and have occupied nearly all the ground fit for cultivation; and who still retain the Buddhist faith which is held by the Tibetans to the south-east and east. Thirdly, the Baltīs are that branch of the Tibetan race, who, at one time identical with the Ladākhīs, spread farther down the Indus Valley and then became converted to the Muhammadan faith.* Deferring our say about the Baltīs until we come to describe the region they inhabit, we will in this chapter look at the characteristics of the other two branches, the inhabitants of Ladākh both settled and wandering, and will tell something as to their mode of life.

* The geographical distribution of these races is clearly expressed on the Race Map.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
W. Tibetans AV4

this, to reach above the ankle; the leg is further protected by felt gaiters, secured by a tape wound many times round. This *chaussure* is good against cold, and is not bad for rock-climbing where the ground is dry. 291

The women wear a gown, the skirt somewhat gathered into plaits, of vertical strips of woollen cloth, generally blue and red alternately but sometimes patterned, sewn together. Over the shoulders is worn a kind of shawl, of sheepskin with the wool inside. For head-dress they have only a strip of cloth, ornamented with shells or with rough turquoises, from the forehead back over the middle of the head, and lappets of cloth edged with fur over the ears, but under the hair. They wear the same sort of shoes as the men. The dress of neither men nor women varies with the season of the year.

The only division of the Ladākhīs—the only caste division—is that the blacksmiths and the musicians belong to castes which are considered low; the blacksmith caste, I believe, being thought the lowest of all. These low castes are called *Bem*; with none of them will the ordinary Ladākhī intermarry. 564

The priesthood of Lāmās does not make a caste; the office is not hereditary. 793

CHAMPAS.

The Chāmpās inhabit the higher country—the valley of the Indus above the villages, the other plains, or flat-bottomed valleys, of Rupshu, and a few outlying places. 131 ●

They are not very different from the Ladākhīs. Their different occupation would be sure to produce some changes; or rather, it should be said, probably, that the settled life of the inhabitants of the villages had changed these last from what their ancestors were, who lived the nomad life, and who now are represented by the Chāmpās. For it is likely that the course of events was this—that of the Tibetans, spreading north-westward, some reached a country they were able to settle in and to cultivate, while some remained in the higher parts, and kept to their pastoral ways. The difference in the face that struck me was that the Chāmpās have rather a projecting chin, while the 563 142 181

2: Gervis T-3 (no date) 1954 AV1 Kashmir
W. Tibetans AJ 1

CHAPTER TWELVE

The Trek through Ladekh to Leh

THE State of Jammu and Kashmir is not entirely confined to the valley though. Through the passes to north, east and west are other provinces which all come within its boundaries, although their peoples differ in appearance, language and religion.

I suppose the most interesting of these is the province of Ladakh which some people refer to as "Little Tibet", for the people are in all respects more like those of Tibet than of the valley. The history of the country was close to that of Tibet for many hundreds of years extending back to at least the tenth century, the religious bond with Central Tibet being made the closer about the fourteenth century. One reads of their "King Deleg invoking the help of the Emperor Shah Jehan, and the fall of the western Lama Kingdom", then of the Raja Gulab Singh of Jammu sending a Dogra leader, Zorawar, to subdue Ladakh and Baltistan, of his being enticed to further expeditions in his search after the hidden gold of Lhasa, going high into the snowy mountains, there to perish with his whole army. Finally of Ladakh being made over to Gulab Singh by the treaty which also gave him Kashmir.

In these days it takes about an hour to fly from Srinagar to Leh the capital of Ladakh; it takes days—weeks sometimes—on foot by the old caravan routes through the passes which are closed for half the year, and from the numbers of books written upon the journey about the turn of the century, it would appear to have been a favourite one with those who were seeking out the unusual yet interesting places and people. Ladakh, a province of over thirty thousand square miles, is one of the highest habitations in the world; there are very few parts which are

2: Gervis T-3 (no date) 1954 AV1 Kashmir A8

W. Tibetans AJ 4

under eight thousand feet high, while most of the people live at an elevation of between twelve thousand and fifteen thousand feet, no wonder that few venture from their country, and when they do, have soon to return or die in the denser air of the lower countries. During the days of the summer months it is exhaustingly hot, in winter, freezing cold; the summer nights can also be bitter.

Routes are divided up into so many "marches"; in the old days a march was considered the distance which could be reasonably covered in a day, providing at the end a good camping ground for the night, and usually places where fresh coolies could be employed.

The route from Srinagar to Leh which goes by way of Sonamarg, Dras and Kargil is broken up into sixteen marches, the first portion to Sonamarg being divided up into four, whereas in these days it can easily be done in a day, and providing the weather is good, this also applies to some extent to a few of the other marches laid down for other parts of the journey which is a distance over all of two hundred and forty-two miles. Since it is one of the main trade routes into Kashmir it is not astonishing that the road, when passable, is good; by that I mean good the whole of the way for horses and pack mules, and with a surprising number of quite reasonable rest houses on the way.

The first pass to be traversed after leaving Sonamarg is eleven thousand, three hundred feet high and between Beltal and Matayan. It is usually open for horses from June to December, though we soon discovered that we had been well advised to employ Dras ponymen for that part of the journey; they know the route and the short cuts as well as the diversions to save hard climbing, in addition to being able to forecast accurately the weather in the mountains.

This pass is considered to be very dangerous with sudden storms and avalanches descending upon in it the early part of the year, so that the advice always given is that there must be at least two fine crisp days after such a happening before one attempts a crossing. On the occasion when we went over, our men had refused to move for two days and then insisted on starting from Baltal, the last stage, in the early hours of the

Srīvara the lake is called Dala. The cultivation on the lake is peculiar and interesting.

Ladākh.—The most westerly province of the high mountainous land spoken of as Tibet is called Ladākh or Ladāg. It is now politically a division of the Kashmīr State, lying between the Himālayas and the Kuenlun mountains, and between Baltistān and Chinese Tibet. The Karakoram range forms the northern boundary as far east as the Karakoram pass. The country is known to educated Tibetans by other names—Mangyāl, Nearis, Māryul.

Ladākh is one of the most elevated regions of the earth, its sparse cultivation ranging from 9,000 to 14,000 feet. The scanty population is found in scattered and secluded valleys, where along the river banks and on alluvial plateaux crops are raised by irrigation. Central Ladākh, which lies in the Indus valley, is the most important division of the country. To the north is Nubra, consisting of the valley of the Nubra river and a portion of the valley of the Shyok. The great floods of the Indus, caused by the descent of glaciers across its stream and that of the Shyok, and the consequent damming back of the Nubra river have caused great destruction to riverain lands, once cultivated but now wastes of granitic sand. Here the fields are fenced to guard the crops from the ponies of traders on their way to Yārkand. The south is the Rupshu country with its great lakes. Rupshu Lake covers an area of 60 to 70 square miles. Tsomoriri is 15 miles in length, and lies at an elevation of 14,900 feet. The lakes are land-locked and brackish. East of Central Ladākh is the lake of Pangkong, and in its neighbourhood crops of beardless barley and peas are raised at an elevation of 14,000 feet. South-west is the country of Zāskār, with a very severe climate chilled by the lofty snow ranges. **Physical aspects.**

The flora of Ladākh is scanty, and timber and fuel are the most pressing wants of the people. The *burtse* (*Eurotia*) is a low-growing bush which gives a fair fuel, and in the high valleys the *dama*, a kind of furze, is burnt. On some hill-sides the pencil cedar (*padam*) occurs; and in occasional ravines the wild willow is found. Arboriculture used to be discountenanced under the Gialpos, on the ground that trees deprived the land of fertility. **Botany.**

On the plains up to 17,000 feet wild asses or *kiang* (*Equus hemionus*), antelope (*Pantholops hodgsoni*), wild yak (*Bos grunniens*), ibex (*Capra sibirica*), and several kinds of wild sheep (*Ovis hodgsoni*, *O. vignei*, and *O. nahura*) are found; and **Fauna.**